2;Musil S-4, 5 (no date)1928 MD4 Rwala MD4

When, before the expiration of the three and a third days allotted to the guest's protection, he finds hospitality in one or even two other tents, the first host's duty to protect him, *'eddet al-waǧh*, is by no means ended. Should any wrong be done to him, he first goes to the one of his hosts whom he believes to have the least power. If the latter knows that the accused man holds a stronger position than he with all his kin he says:

"I could do nothing against them. Hasten to thine other host; his saber will reach them all. *Haḍowlâ-na má aḳwa' 'alejhom enhaǧ ila' mu'zebk ṛejri sejfeh ṭâjel 'ala-l-ǧami'*."

But if the guest has only one host, who is not very powerful, whilst his violator is a member of a powerful kin, the host with all his kin will conduct the guest to a prominent chief, put himself under his protection, and in this manner fulfill his obligation. No chief would think of refusing to protect a man so situated, since it is the duty of the strong to protect the weak, or, as is said in the desert: "The big horses protect the small ones, *ṭwâl al-ḥejl teḥmi ḳṣâraha*," or again: "The weak seeks the protection of the strong, and no one that is weak must be injured, as long as there is a strong man among men; *aż-ża'if jelûḏ bel-ḳwi w-lâ jeṣâm ża'if w-ben-nâs ḳawi*."

When a guest is found killed, the person finding him reports it to the host with whom he stayed in the last three and a third days, who is then bound to make a search for the murderer. If it is proved that the deed was committed by a fellow tribesman of the host, the latter will compel him to pay the blood price. If the murderer was a stranger, the host will simply send word to his relatives: "Your brother was killed by So-and-So."

After sunrise of the fourth day the host's duty of protection terminates, and he himself may then attack and rob his departed guest.

POEMS RELATING TO GUESTS AND HOSPITALITY

A Rwejli of generous disposition likes to receive guests. They will tell him all kinds of news, praise his generosity in other camps, and furnish him with the opportunity of showing his power should anything befall them. There are poems giving evidence of this.

SPECIAL CONDITIONS OF VENGEANCE

628 The wife, daughter, or sister of the culprit is never persecuted by the avenger. If his sister or daughter is married to a man not a member of the culprit's kin, he also will be spared.

672 562 614 602 Should a woman commit murder, her husband is not subject to vengeance if he is not of her kin. He paid for her what her relatives asked, they have kept the payment and thus become liable for her misdeeds. The responsibility for the moral offenses of a woman is borne by her husband, but her material good or evil is the concern of her kin, *ḥaṭājāha w-aṭāmiha berkubt ar-raǧol ḥejrah w-ḫarrha laḥalha*. The person whom the married woman can most inconvenience is her own brother; hence the proverb: "The brother of a married woman is far removed from any good done by her, but very close to any evil she may be guilty of; *aḫu sirre baʿid ʿan al-ḥejr ḫerib ʿan al-meṣarra*." If, therefore, the married woman commits murder, her brother is considered to be her chief accomplice. Her kin will flee, while she will remain calmly with her husband, unless he divorces her. The blood price is paid by her kin out of their own means. If she has received a few she-camels from her husband out of his surplus, *damāʿanteh*, she cannot use them for paying the blood price without his consent, because he gave her the animals for her own benefit and for the good of the children she has borne him, not for the benefit of her kin.

Again, should anyone kill a married woman, it is the duty of her brother to avenge her, but the husband demands compensation. He who strikes a pregnant woman so that she miscarries, *ramat*, before the seventh month of her pregnancy, while it is impossible to recognize whether the unripe fruit of her womb was of the male or female sex, must pay twenty-five she-camels. If she miscarries in her seventh or eighth month or, as they say, hurries on the birth, *istaʿǧelat*, and the prematurely born child dies, the compensation for a boy amounts to fifty, for a girl to twenty-five she-camels. Should the mother also die, twenty-five she-camels more must be paid. These are taken by the woman's kin, the husband receiving what was paid for the child.

683 843 628

682 628 562 The husband who has paid for his wife in full, may kill her without making himself liable to pay the blood price to

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

her kin, who may not demand it. Since he has bought her, she becomes his property, and he may punish her even by death *sikṯha wa-ṯaraj̈ṯha ḥra*. However, her kinsfolk investigate the reason for her death and take vengeance on him if they think the motives insufficient.

The father who kills his son or daughter is responsible to nobody, as his children are his property, *mulk*.

If a son kills his father or mother, no avenger will rise against him, but he must leave his clan or tribe forever. The same is true of a daughter who murders one of her parents.

There is no blood price if a chief, or any Bedouin, kills a member of some other tribe who, happening to be in camp at the time a raid was being planned against an alien tribe, gave warning to the latter for payment. A hired traitor, *naǧir* or *ḥaddâm*, may be killed without fear of vengeance.

When a camp guard observes a man at night creeping close to the tents or herds and calls to him: "Who art thou, fellow, before I do something terrible? *wuš ent jâ zelema šabl al-waḥama*," and the unknown man instead of answering starts to flee, the guard may shoot him without being liable to vengeance. He that sights a thief in his tent at night and shoots or kills him is, likewise, immune from vengeance.

He who rides through the desert on a dark night and wounds or shoots dead a robber who has assaulted him, will not fall under the ban of vengeance but has to prove that he acted in self-defense.

For violating a virgin the offender may be killed with impunity by any one of her kin. Should any one attack the virgin's avenger, he would be destroyed by his own kin. The honor of the virgin demands it, *maš̈ja-l-'arṣ*.

A husband who sees a strange man with his wife pretends to see nothing but steals after him and, if nobody is near, kills him. The kin of the murdered man, although they pretend to seek out the slayer, are very careful not to attack the husband of the woman with whom the murdered man had illicit relations. Their kinsman was killed as a thief or robber, and they do not wish to blacken his face by forcing the husband to disclose what he has witnessed. Hence, pretending to seek out the slayer, they actually divert attention from him, while ostensibly showing their willingness to avenge their kinsman.

A culprit while asleep must not be killed by an avenger,

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

A culprit while asleep must not be killed by an avenger,
513 since this would bring vengeance on the latter's own head and
628 his vengeance would not be accomplished. For a sleeping Be-
[764] douin has no soul and is as good as dead. A dead person cannot replace a living one, and he that injures a corpse involves the whole clan in his guilt. Therefore the avenger first awakens the culprit with the words: "O So-and-So! dost thou remember that So-and-So dwells in thy belly?"

628 On finding the culprit, the avenger kills him, slits the
●682 corners of his mouth up to the ears, cuts off his ears, and sticks them into his mouth. Then everybody knows it for the
672 deed of an avenger, and no search is made for the perpetrator. With the death of the real culprit the vengeance comes to an end, *isteddow ṯárhom*, and his whole kin may return home in peace.

He who unintentionally kills a man or a woman is not liable to vengeance but has to give compensation, often after prolonged negotiations.

If a person is killed by either a horse or a camel, its owner places the dead person's clothes on the animal, brings it to his nearest relative, and leaves it there with the words: "This is thy blood shedder; take him!"

685 For the intentional killing of a horse or camel four times the animal's value is to be paid; if the animal was killed accidentally, its actual market price only.

TYPICAL INSTANCES OF THE APPLICATION OF THE LAWS OF VENGEANCE

628 In the rainy season of 1905 the Ḳmuṣa were camping together with the 'Ebede between al-Ruráb and at-Tínf, their watering place there being the Ḥabra at-Tnejf. The stud camel owned by Mnezzel eben Nims of the Ḳmuṣa attached himself, *'ajjar 'ala*, to the she-camels belonging to one Ḥarrâs of the 'Ebede, who let him cover one of his she-camels, *ṣarab bek lenâkteh*. When this came to the ears of Mnezzel's son Ḥsejjân he reproached Ḥarrâs angrily: "Thou hast used our stud camel without telling my father of it." Ḥarrâs retorted, and an altercation followed, *tehâwaṣow*, in the course of which Ḥarrâs struck Ḥsejjân with his cudgel, *maḍrûb*; whereupon the youth stabbed him with his dagger, killing him instantly. As soon as he realized what he had done he drove his herd to the tent of Eben Msejjeb of the Msike, ran inside, and begged:

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

628 The chief of the Mwasserîn replied obligingly: "Whatever comes to us, comes to its goal; *má waṣalna wâṣel.*"

Mnezzel's kin stayed with the Mwasserîn a whole year. After that time the Mwasserîn herdsmen sighted a strange Bedouin. They pursued, caught, and brought him before Mnezzel, who recognised him at once as the avenger of Ḥarrâs. The Rwala therefore fettered his feet with a chain as they fetter a mare. On the fourth day they said to Mnezzel:

"Mnezzel, we do not wish to kill the avenger, but, if he refuses to accept the blood price, we will take thee to the Beni Ṣaḫr; there thou wilt be safer than with us; *já mnezzel ḏabḥ má ehna ḏábeḥineh čán inneh má hw žábel el-medda newaṣṣelak 'a'a ahl eš-šemál 'ala miǧlák.*"

Their next step was to visit the avenger and ask him whether he would accept the blood price. The man said:

"I am willing, but there are besides me other brothers and relatives whom I must consult first. Allow me to return, and I will send you a report."

So they let him go and soon received news that the avengers were willing to accept the blood price and had named at the same time Eben Ḳardûš as their arbitrator. The Rwala therefore conducted Mnezzel with all his kin to Raṭwân eben Meriśed, who sent the avengers the following message, *dafa' 'alejhom*:

"Mnezzel eben Nims is staying with me. If you want the blood price, come. I guarantee its payment."

Finally Eben Ḳardûš arrived. Raṭwân brought Mnezzel's mare and asked Eben Ḳardûš:

"Will ye accept Mnezzel eben Nims?"

The answer being in the affirmative, Raṭwân delivered to him one mare, four she-camels, and a rider's equipment. The rest of the she-camels were to be given to Ḥarrâs' kin in the next few years. And when the rainy season began Mnezzel once again migrated and camped with the 'Ebede — they were reconciled.

628 593 682 A Bedouin of the Eben Mhejd kin of the Fed'ân struck his wife with a pestle, *mihawa'*, from a big mortar, breaking her head so that she died shortly afterward. He was sued by her kin, but all the judges, *'awâref*, declared that he had struck her in anger with no intention of killing and, as he

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

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ad paid for her what her kin asked, he was not obliged to ve them anything now.

Me'ǧel eben 'Amîa of the Drejb kin of the Ḳmuṣa on turning home found his young wife sobbing. 684

"What ails thee?" he asked. 628

"Thine only brother Sammiṭ has raped me!"

Taking his revolver, Me'ǧel sought out his brother and, ith the words "Thus I punish a brother who has raped my ife," shot him dead.

The neighbors heard his words and saw Sammiṭ fall dead, t no one dared to act against Me'ǧel.

As soon as the head chief Raṭwân eben Meršed heard it, he rode to the slayer, entered his tent, and said:

"By Allâh, thou shalt die this moment; *w-allâh kawd ent mût 'enda has-sâ'a.*"

But Me'ǧel's and Sammiṭ's mother, who was a widow, nbraced her only son, crying:

"O Raṭwân, leave me at least this child, the only boy have now! *ḫalli wlejdi ḫalli waḥîdi.*"

Raṭwân turned on his heel and rode away without hurting e'ǧel.

A Ḳmâṣi, 'Awênân eben Sa'îd, watered his herd at al- 628
ubb, south-southwest of al-Mijâdin. The well was about two 672
eters deep but wider at its coping stone than at the bottom, 682
aking the drawing of the water very difficult. His comrade erefore crept down, filled the leather bucket with water, d handed it to 'Awênân, who was standing above, to empty to the water trough. The thirsty camels pressing close, wênân alone could not keep them away, and one slid down the ll. 'Awênân caught the animal quickly by the head and jerked to the ground, so that her front legs were outside, her lly on the coping stone, and her hind legs kicking wildly ide the well. One kick struck the man standing below, litting his head. 'Awênân's shouts for help brought other rdsmen to the scene, who pulled out both the camel and e injured man; the animal was unhurt, but the man soon d. When his father then seized the whole of 'Awênân's rd, the latter tied the dead man's clothes to the camel by hich he had been killed, swore that nobody but that animal d killed him, and offered compensation. The judges declared

628 that the guilty camel, but nothing else, belonged to the dead
672 man's father.

682 In the camp of Meǧwel eben Meṣreb, who was married to a French woman, there lived with the Bedouin ʿÂfet a youth named Meṭṭâl, a native of Irak, working for hire. Suddenly he disappeared. ʿÂfet made a search for him but without success. At last he was found by a strange wayfarer with his head shot through, the corners of the mouth slit, and his ears stuck into his mouth. This showed it to be the deed of an avenger who was in the camp as a guest at the time and soon made himself known. Having proved that it was his duty to kill Meṭṭâl, he was allowed to go back to Irak in peace.

Ġrejd eben Mowzân tracked, *tehajjer*, a guilty man with his relatives for a whole year. He knew that by doing so he exposed himself to great dangers and might even lose his life, should the Arabs sheltering the culprits catch him; but this did not deter him from his purpose. Learning finally that the guilty men were living with the Sirḥân, he entered the service as *fedâwi*, free servant, of a member of this tribe in order to discover the tent occupied by the culprit proper. At last he succeeded. One morning creeping to the tent he saw the culprit milking a camel. Foaming with rage he leaped at him, *ʿadlaḥ ʿalejh*, and with a dagger stabbed him to the heart. Having thus done his duty, he sought protection in a tent, *zeben ʿala bejten*, and found it, because the murdered culprit's relatives were able to testify that he was the avenger proper, *meṭṭâri*, who had avenged his relative, *teṭâreḥ*.

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Song of a Culprit Longing to Return to His Fellow Tribesmen

1. *Ḳum jâ nedîmi w-eʿteli fowḳ maʿṣaʿ*
   taʿda rafîf aṭ-ṭejr bel-ʿaǧrumijje
2. *maftûlt aḍ-ḍerʿân killaḥ mwazzaʿ*
   elja-ʿteztaḥ taḳṭaʿ baʿîd ad-duwijje
3. *telfi ʿala hâk er-rbâʿ al-mebenneʿ*
   bimdâḫel al-wudjân barṣen ʿaḍijje
4. *telfi ʿala ǧezzâʿ w-aš-šejḫ melfâḥ*
   elja ḫaṣar bel-kown ǧib as-serijje